

was impossible, not only because of lay opposition, but because the division of the Churches made it evident that no common standard existed which could be enforced by ecclesiastical machinery. The doctrine of the Restoration economists/ that, as proved by the experience of Holland, trade and tolerance flourished together, had its practical significance in the fact that neither could prosper without large concessions to individualism.

The ground which is vacated by the Christian moralist is quickly occupied by theorists of another order. The future for the next two hundred years is not with the attempt to reaffirm, with due allowance for altered circumstances, the conception that a moral rule is binding on Christians in their economic transactions, but with the new science of Political Arithmetic which asserts, at first with hesitation and then with confidence, that no moral rule beyond the letter of the law exists.

Influenced in its method by mathematics and physics, it handles economic phenomena, not as a casuist, concerned to distinguish right from wrong, but as a scientist, applying a new calculus to impersonal economic forces. Its method, temper, and assumptions are accepted by all educated men, including the clergy, even though its particular conclusions continue for long to be disputed. Its greatest English exponent, before the days of Adam

Smith, is the Reverend Dr. Tucker[^]Dean of
Gloucester.

Some of the particular stages in
the transition
will be discussed later. But that there was
a transition,
and that the intellectual and moral
conversion which
it produced was not less momentous than
the effect
of some more familiar intellectual
revolutions, is
undeniable. Nor is it to be refuted by
insisting that
economic motives and economic needs are
as old as
history, or that the appeal to religion is often
a decorous

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